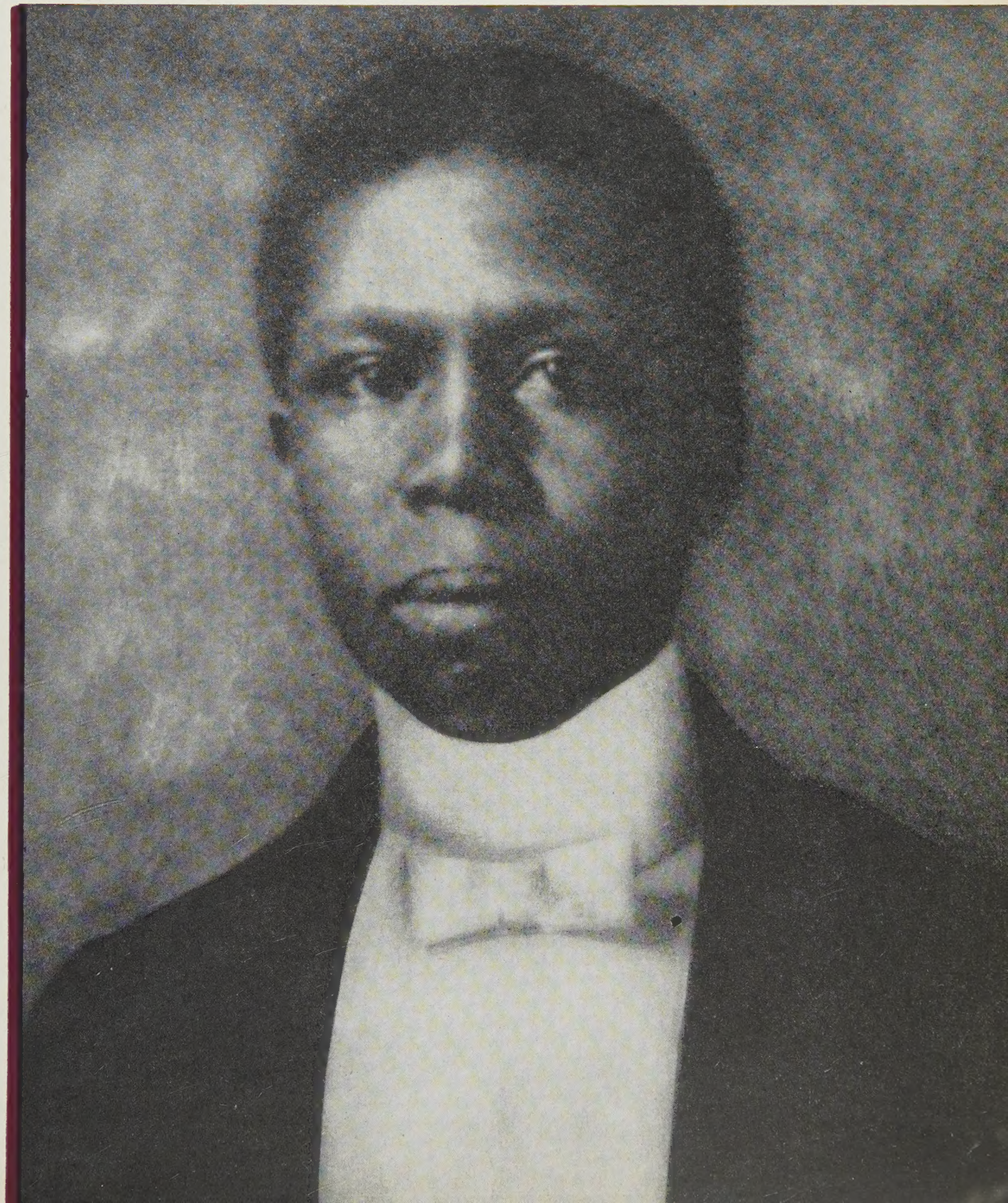
THE NEGRO HISTORY BULLETIN

MAY
1942



THE NEGRO HISTORY BULLETIN
MAY, 1942
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PURPOSE: ***To inculcate an appreciation of the past of the Negro.***

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PAUL LAURENCE DUNBAR

THE story of Paul Laurence Dunbar should be of interest to every young colored person, because in his thirty-four years of life he became one of America's leading poets. He was the son of Joshua and Matilda Dunbar and was born at Dayton, Ohio, June 27, 1872. As a child, he was delicate and cared very little for outdoor life. He preferred to read, to write, and to debate. He often debated topics that were beyond the understanding of children of his age. He was also fond of writing verses and short literary sketches which he gave to his mother to keep for him. He always believed that some day he would put them into book form.

After his father died Paul worked as an elevator boy and supported both himself and his mother, but he kept on studying. Although he could not go to college, he increased his knowledge by studying during his spare time. At last he gathered his pieces together and took them to a publishing house in Dayton, which printed his book without any money in advance. He continued to run the elevator until the book was issued. It was called *Oak and Ivy.* It took him only a few weeks to sell the copies of the book, and it was not long before he was able to publish a second book entitled *Majors and Minors.*

From that time on he was considered a real poet and other volumes of his works soon followed. *Lyrics of Lowly Life* came next and then *Folks from Dixie, The Uncalled, Lyrics of the Hearthside, Poems of Cabin and Field, The Strength of Gideon, The Love of Landry, The Fanatics, The Sport of the Gods, Lyrics of Love and Laughter,* and *Candle Lighting Time.*

While Dunbar was best known as a poet, his first novel, *The Uncalled,* which was published in LIPPINCOTT'S MAGAZINE, was considered a strong character study and was very interesting. Dunbar wrote many poems that became famous. "When Malindy Sings," "When the Co'n Pone's Hot," "The Party," and "The Poet and His Song" have been cited as examples of the finest of American poetry. His "Conscience and Remorse" was included in the Library of the *World's Best Literature* which was published in 1898. Perhaps no modern poem has been read more than his poem "Life," which follows:

"A crust of bread and a corner to sleep in,
A minute to smile and an hour to weep in,
A pint of joy to a peck of trouble,
And never a laugh but the moans come double;
And that is life!

A crust and a corner that love makes precious,
With the smile to warm and the tears to refresh us;
And joy seems sweeter when cares come after,
And a moan is the finest of foils for laughter;
And that is life!"

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THE NEGRO IN THE MIDDLE WEST

At present, the proportion of Negroes in what is considered the Middle West, is considerable. At no time, however, has this element of the population been anything comparable with what it has been in the East and the South, except in a few large cities. The Negroes came into the Middle West first as companions of the French explorers and traders and followed the fortunes of these adventurers who moved from place to place to establish trading posts for their exploits rather than to make permanent settlements as did other European pioneers. One of these Negroes was Jean Baptiste Point de Saible who settled at the mouth of the Chicago River and built there the first hut. He thus immortalized himself as the first civilized settler on the spot where the city of Chicago now stands.

The history of the Negro in the Middle West is not of any great significance until we come to the close of the French and Indian War which provided for the cession of the Northwest Territory to Great Britain and thus opened it to the English-speaking people of the East. The most significant event in the history of the Northwest Territory followed when this domain as a result of the successfully fought American Revolution, became the territory subject to the Continental Congress. In providing for the organization of this large domain, Manasseh Cutler and Thomas Jefferson induced the Continental Congress to take the position that slavery should not be extended into that area. Inasmuch as there were probably a few slaves already in the territory, the first draft for the Ordinance brought before the Continental Congress in 1784 for the organization of this territory provided for the extinction of slavery there by the year 1800. This Ordinance, as some have said, was fortunately rejected because, if slavery had been allowed to remain there sixteen years longer, it never would have been easily uprooted. Three years later, the famous Ordinance of 1787, so frequently mentioned in history, was passed by the Continental Congress and provided that in the said territory neither slavery nor involuntary servitude except as punishment for crime should exist.

A complete victory for freedom in this territory was not thereby won. The Ordinance was often questioned. Some contended that the measure was not binding on those States that had been admitted to the Union. Some have said that since this measure was put through prior to the adoption of the Constitution of the United States it had no legal ground on which to stand unless considered as a treaty made by the States among themselves when they were governed as a Confederation. The Constitution providing for the present form of government was not adopted until later.

The Ordinance in the very beginning did not free those slaves who were already in the territory nor those of French citizens who were protected by the Treaty of Peace of 1763. According to the Treaty of 1783 the Ordinance did not disturb those slaves that were held by British owners and claimed as property in Jay's Treaty, and it did not disturb the slaves of the owners from slave-holding States who had moved into this new territory after the Treaty of 1763 and before the enactment of this measure.

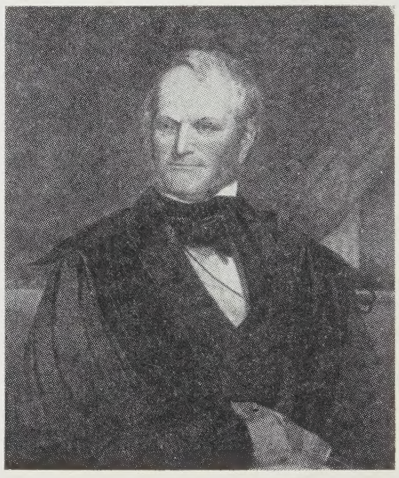
The Ordinance of 1787 gave only standing ground upon which the advocates of freedom could wage the fight for really free territory. The Northwest Territory became a sort of battleground for the same reason that two opposing elements came into the State to settle. There came the Quakers from North Carolina and Virginia to settle with their former slaves in the Southern part of this territory, mainly in Southern Ohio, Indiana and Illinois. These Quakers freed their slaves and advanced the cause of freedom both by agitation and by the "Underground Railroad." The settlement of the Samuel Gist slaves as freemen in Brown County in Ohio; the settlement of others in Mercer County by Augustus Wattles, and those of Theodoric Gregg and of Noah Spears in Greene County were significant. Likewise was the settlement in Cass County, Michigan, and that of the Coles' Negroes around Edwardsville, Illinois.

Into the State at the same time came poor whites from the worn-out lands of Virginia and North Carolina seeking their fortunes north of the Ohio river. They hoped to establish slavery in their new home. When these settlements in the Northwest Territory grew large enough to justify close political organization as territories and later as States, the question of slavery was bitterly fought out in the constitutional conventions which framed the fundamental laws of these commonwealths. At times, it was believed that the anti-slavery provision in the Ordinance of 1787 would be nullified altogether in Ohio, Indiana and Illinois when they first started out as States of the Union. The pro-slavery element failed to make these States legally pro-slavery, but slavery did exist in all three of these States by laws which upheld contracts for the forced labor of indentured servants. Negroes were designated as servants and held as such according to law when they were actually slaves. Indiana was more hostile to freedom probably than any of the other five States carved out of the domain, and its unfavorable attitude toward the Negro today is probably due to a large migration of pro-slavery settlers to that State, mainly from about 1815 to 1840.

Those Negroes who became free in this section, moreover, were free in name only. The hostility toward the race resulted in the enactment of laws which made distinctions between whites and blacks. These regulations were commonly known as the "black laws." Negroes could not send their children to the public schools even when their prop-

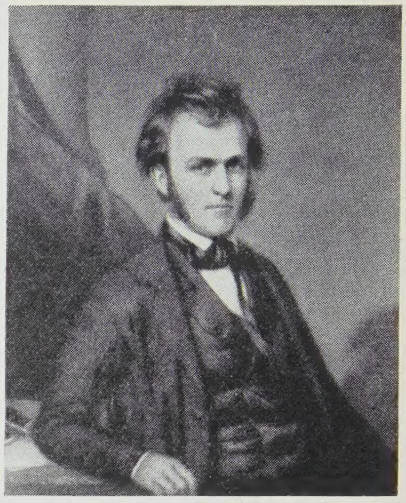
erty was taxed for this purpose, but in a few places separate schools for Negroes were meagerly supported. Negroes were not allowed to serve on juries or in the State militia and they could neither vote nor hold office. Some parts of these States did not rigidly enforce these measures as was the case in the settlements in the Western Reserve around Cleveland and in Chicago. Illinois seemed to be more liberal than any of these three. Michigan to which so many fugitives went in escaping to Canada by way of Detroit, changed after being at one time kindly disposed toward the Negro. Indiana was so bitter toward the Negro that it provided especially that the property of Negroes should not be taxed for school purposes in order that they might never have any ground for claiming the right to attend public schools. These laws remained on the statute books until after the Civil War.

It should be noted, however, that while the Northern settlements remained fairly favorable toward the Negro throughout this ante-bellum period, the towns and cities in the Southern part along the Ohio grew more hostile as the years passed by. There were riots in Ironton, Portsmouth, Cincinnati, and other riots in Pittsburgh not far beyond the border, owed their origin to this same sentiment across the Ohio. In some cases Negro churches and homes were destroyed, and they were forced to leave some of these cities. Three such riots broke out in Cincinnati, Ohio, in 1829, 1836 and 1841, respectively. The Negroes who had become free in the South were rapidly increasing the Negro population in these settlements and there were many fugitives who stopped just across the border after fleeing from bondage in the South. This aroused bitter feeling among the whites along the Ohio River, and they became the earnest co-workers of the slave-catchers who were trying to return these Negroes to bondage. The Quakers, led by Levi Coffin, however, aided the fugitives on to Canada. The only bright spot in this area was in Lane Seminary in Cincinnati, from which, however, anti-slavery students had to depart to found Oberlin College for new thought and to encourage freedom as taught at the Old Western Reserve College, located at that time at Hudson. Daring men like Josiah Henson taught the Negroes that they could help themselves just as he and Harriet Tubman conducted hundreds from Kentucky across Ohio to Canada. To these efforts such whites as John Brown, Delia Webster and Calvin Fairbank gave aid. Benjamin Lundy urged colonization.



JAMES G. BIRNEY

When abolitionists like James G. Birney and Theodore D. Weld took up the cause of the freedom of the Negro in the West, they found themselves in danger. Birney's press was destroyed in the midst of one of the riots in Cincinnati

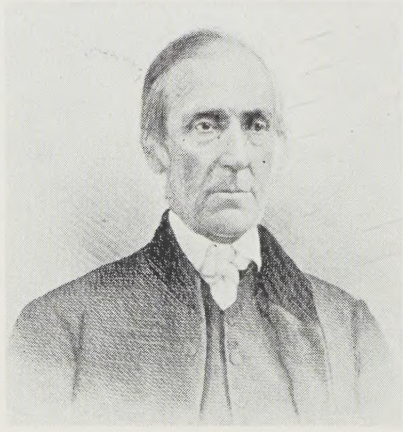


BENJAMIN LUNDY

and Cassius M. Clay, who had been compelled to flee from Kentucky where he undertook to edit an anti-slavery paper, was made unwelcome in that city. Elijah P. Lovejoy, who had tried to edit a paper in behalf of freedom in St. Louis, had his press twice destroyed in that city, and he was driven out by the mob across the river to Allton, Illinois. There his press was again destroyed and while defending his position, he was killed. He left as his important utterance: "If the laws of my country fail to protect me, I shall appeal to my God and with Him I shall rest my Cause. I can die at my post but I cannot desert it."

(*Continued on page* 188)

ELIJAH P. LOVEJOY



LEVI COFFIN

JEFFERSON AND THE MIDDLE WEST

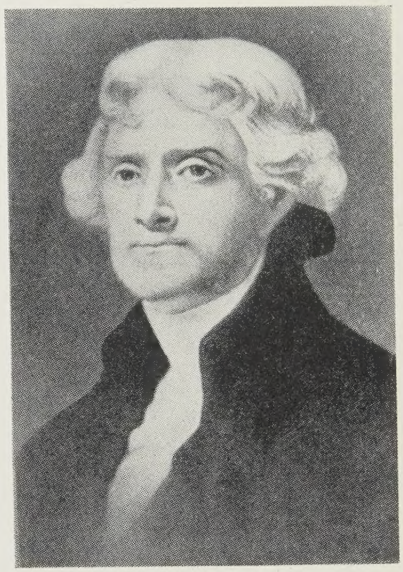
PROBABLY no man had more to do with the triumph of freedom in the Middle West than Thomas Jefferson. This came about through his interest in the Ordinance of 1787 which provided for the initial government of the Northwest Territory out of which were carved five states—Ohio, Indiana, Illinois, Michigan, and Wisconsin. The Rev. Manasseh Cutler, the New England divine, who was very much interested in obtaining grants of land in that area, is often referred to as giving his influence also in behalf of freedom in the Northwest Territory.

Of Jefferson's interest in freedom, however, we have no doubt. His belief that all men are created equally free and independent included the Negro. He had some doubt as to the mental capacity of the Negro, but did not feel that the race should be branded as inferior without being given a trial to show its capacity. Jefferson was not impressed with the poetry of Phillis Wheatley, but had a more favorable impression of the achievements of Benjamin Banneker for whom he secured the opportunity to participate in the laying out of Washington in the District of Columbia. After all had been said on the subject, Jefferson wanted further proofs of the capacity of the Negro race.

For this reason Jefferson, like George Washington, suggested the abolition of slavery by law, that is by legislation in the various states. The Negroes set free, Jefferson insisted, should be colonized to have the opportunity to show what they could do with modern culture. Once he urged that Negroes thus freed should be settled in the Middle West or on the Pacific Coast. He did not think that they should remain among their former masters and contend with the ruling class for equality. This is the very position which Abraham Lincoln held before the Civil War forced him to a more advanced position. In fact, it has been said that Thomas Jefferson, the founder of the Democratic Party in 1800, wrote the platform of the Republican Party on which Lincoln was elected President of the United States in 1860. By that time the Democrats as a majority had become the fire-eating advocates of slavery. Thus history shows that party labels do not amount to much.

The matter of providing for the organization of the Western lands came before the Continental Congress in 1784 when Jefferson drafted a plan providing for the extinction of slavery in that area by the year 1800, but this measure was not passed. In 1787 when the actual measure was passed it provided without limitation as to time that neither slavery nor involuntary servitude except as punishment for crime should exist in the Northwest Territory. As stated often, however, the measure was not completely successful in ending slavery because of the exceptions which were made, but it was the base from which advocates of freedom finally succeeded in exterminating the evil above the Ohio river in spite of daring efforts to the contrary.

Jefferson probably would have been known as an abolitionist had he lived as late as 1840. His own section in the uplands of Virginia became impoverished by wearing out the lands under unprofitable slave cultivation. He probably would have died in poverty had not Congress purchased from him his valuable library at a handsome price. Jefferson, it is said, might have followed the example of George Washington in providing in his will that at his death his slaves should be freed, but poverty was too near to the door of the Sage of Monticello for him to be philanthropic. Some Southern men who had tendencies toward abolition complained that they could not get rid of their slaves and continue as planters in the South inasmuch as they could not secure a supply of laborers in any other way. They believed that they had to continue in this condition or do as did certain North Carolina and Virginia Quakers who sold out their holdings and settled on free soil north of the Ohio. Southern planters who did not belong to the Society of Friends sometimes did this very thing, but they were the exceptions of their class. Jefferson deserves credit for not desiring to inflict upon others the evils of a system from which he could not easily extricate himself. His broad humanitarian make-up impelled him to take the position that slavery should not be further extended.



THOMAS JEFFERSON

In the later discussion of slavery from both angles there were many so-called followers of Jefferson who tried to explain away his philosophy of freedom. When abolitionists often referred to that part of the Declaration of Independence in which he said that all men are created free and equal, the opponents of freedom contended that Jefferson did not actually believe any such doctrine and was merely giving expression to a French theory which happened to come up in his mind when making a case against Great Britain. A thorough reading of Jefferson's works, however, shows that he believed in the freedom of all men. He admitted

(*Continued on page* 191)

DISTINGUISHED NEGROES IN OHIO

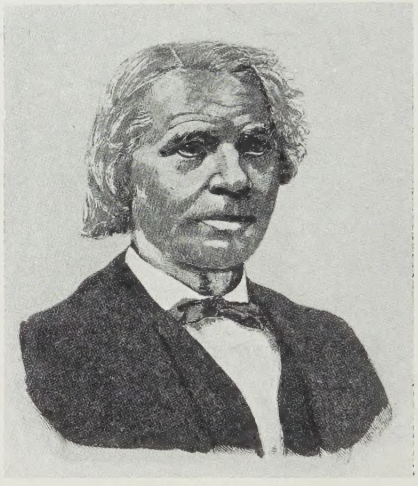
James Poindexter

James Poindexter was a pioneer Baptist preacher in Columbus, Ohio. He was born in Richmond, Virginia, in 1817. He attended school there early in his career, for the reaction at that time had not so worked out as to restrict the free Negro in order to make slavery secure. At the age of ten Poindexter was apprenticed to the barber's trade at which he learned much by conversing with his intelligent customers.

Poindexter moved to Columbus, Ohio, at the age of twelve and there worked further at the barber's trade which provided other helpful contacts. Poindexter, however, studied hard. In Columbus he took private lessons from an Englishman. Poindexter embraced religion and in 1840 joined the Second Baptist Church, which at that time was pastored by the Rev. Wallace Shelton. Poindexter was ordained in 1849 and became pastor of this congregation in 1862. At this post he toiled the rest of his useful life and made himself one of the most influential men in Ohio, without regard to race.

Poindexter was concerned especially with education, and he used the pulpit to advance enlightenment as the handmaiden of religion. Probably for this reason Governor George Woodley named him as a trustee of Ohio University at Athens, but he was not confirmed. Poindexter served, however, four years on the Columbus City Council. He was unanimously appointed to fill a vacancy on the Board of Education and was reelected to the position. In 1887 the Governor of Ohio appointed him a member of the Board of Directors of the State Forestry Bureau. Poindexter was once nominated for the lower house of the Legislature, but he was defeated. Poindexter, however, dealt with politics only as a means to assure justice to the oppressed. He was never interested in obtaining office for himself. He stood for clean government. He preached this doctrine from the pulpit, and he practiced it in life. The public believed in his uprightness.

In spite of all his other interests, moreover, Poindexter gave his time to the church. He permitted nothing to interfere with his work as a minister. Everything else to which he gave attention had to be subsidiary to his Christian work. Because of his work in the church, the ministry highly respected him. He was an influential member of the Pastors' Union, composed mainly of white ministers of Columbus. He was warmly received in the Baptist associations and conventions of the white churches. On this level he conducted himself until at his own request, he was succeeded in 1900 by John Morton Riddle, who after serving there a few years moved to Pasadena, California, where he died March 18, 1942. Poindexter died in ripe old age in the year 1907. He is still remembered in that city as the most influential Negro citizen of Ohio of his time.

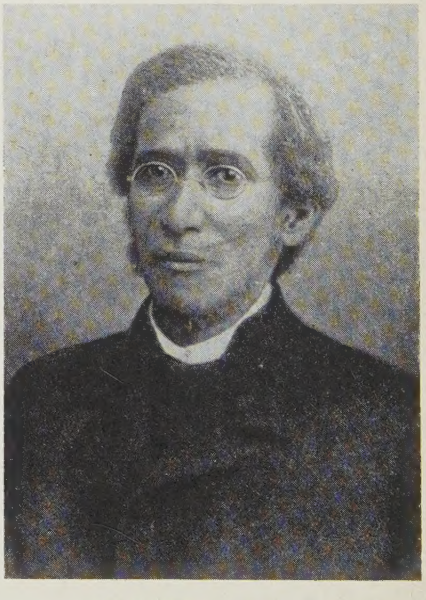


JAMES POINDEXTER

Bishop Daniel A. Payne

During the days of slavery there were some colored people who were skilled as carpenters, masons, plumbers, cabinetmakers and the like. Sometimes such persons were permitted to leave the plantations and work at their trades. Some of them did so well that they were given the privilege of buying their freedom by sending money to their masters each month. Others ran away and escaped to Canada where there were no slaves. Still others were fortunate enough to have kind masters who gave freedom to all their slaves.

The parents of Daniel A. Payne were free people who lived in Charleston, South Carolina. When the father of young Payne became a man, he purchased his freedom for $1,000. His mother was very pious and gentle. Both parents were members of the Methodist Episcopal Church. His father dedicated him to the Lord before he was born, and named him after the Prophet Daniel. Young Payne said of himself that he was the child of many prayers. These prayers and the tender care of his pious father and mother while they were alive made a great impression upon young Daniel. The boy attended class meetings with his mother and became very religious. Before he was ten years of age his parents



DANIEL A. PAYNE

had died, leaving the boy an orphan.

A society known as the Minors' Moralist Society was established in Charleston for the purpose of educating orphan and indigent colored children. Payne as a youth spent two years in this school. For about three years he studied under Thomas S. Bonneau. Young Payne learned to read and write, and studied the histories of Greece, Rome and England. He was now twelve years of age and hired himself out to a shoe merchant. Next he worked at the carpenter's trade with his brother-in-law. Afterward he spent nine months at the tailor's trade. Thus he laid a solid foundation in trades which proved very useful to him later in life when he himself built and repaired churches which were not able to hire mechanics.

Young Payne was converted in his eighteenth year. The pastor of his church, the Rev. Mr. Holloway, called the members together to pray for a revival. The revival came and Daniel joined the church. "Several weeks after this event," he said, "Between twelve and one o'clock one day, I was in my humble chamber pouring out my prayers into the listening ears of the Saviour when I felt as if the hands of a man were pressing my two shoulders and a voice speaking within my soul saying: 'I have set thee apart to educate thyself in order that thou mayest be an educator to thy people.' The impression was irresistible and divine; it gave a new direction to my thoughts and efforts."

This experience marked the turning point in Daniel Payne's life. He devoted all his leisure hours to study. Every moment that he could get from his work he used in reading books, often neglecting his meals. He wanted to have more time for study.

When nineteen years old he forsook his trade of carpentry for that of an educator. He opened his first school in 1829. The pay for this work was so meager that Payne was tempted to give it up, but when he thought of his earlier vision he decided to resume his work as a teacher. He finally succeeded in this work. Then one day in December, 1834 the South Carolina Legislature passed a law forbidding any free person of color from teaching slaves, under a penalty not exceeding fifty lashes and a fine not exceeding fifty dollars.

After much anguish of heart and prayers, Payne decided to go to Canada where he could teach unhampered. He was given many letters of introduction to people in the North. For some years he studied at the Lutheran Seminary in Gettysburg. At this place he was invited to preach and assist in the Sunday School by the Rev. Mr. Peck, the pastor of the A. M. E. Church in that city. Payne was encouraged by this minister to become a preacher. So when little more than twenty-six years of age, he began his career as pastor.

While engaged in this work his voice failed him, and he was obliged to give up his pastorate. He went then to Philadelphia where he opened a school. Here he frequently associated with the Rev. Richard Robinson, Bishop Morris Brown and others. This association decided him definitely to identify himself with the African Methodist Episcopal Church. He gave up his school and Bishop Brown appointed him to the Israel A. M. E. Church in Washington, D. C. In 1845 he sent the new minister to Baltimore.

The General Conference of the A. M. E. Church appointed him as historiographer in 1848. The next two or three years he spent in travelling about the country gathering material for a history. His first efforts were to find out everything possible about the formation and organization of the church. Much of the information that he collected had not been written but was testified to by many witnesses. He published this history, and it is regarded as a genuine record.

At the General Conference in 1852 the Rev. Daniel Payne was elected bishop in the A. M. E. Church against his own wishes. Bishop Payne trembled and wept, for he declared that he knew that he was unworthy of the office and had neither the physical strength, the learning nor sanctity to make one fit for "such a high, holy and responsible position."

In July, 1856, Bishop Payne with his family moved to Tawawa Springs in Greene County, Ohio. At this place the Methodist Episcopal Church in October, 1856, had opened a school for the education of Negro youth from the South.

HOME OF PAUL LAURENCE DUNBAR IN DAYTON, OHIO

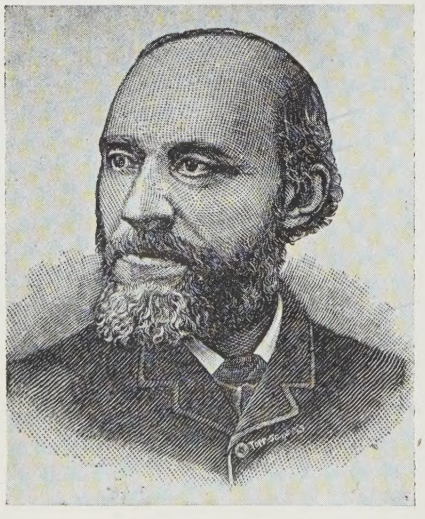
The Civil War upset their plans and Bishop Daniel A. Payne bought the plant to establish Wilberforce. Bishop Payne now became the president of Wilberforce University, a position which he held for thirteen years. His services both as bishop and president were brilliant. Although many arduous duties had to be performed by him and serious problems connected with both the church and the school had to be solved, he with his advisers was equal to the situation and he rendered both the church and the race a very distinctive service. He died November 29, 1893.

As his life neared its close he uttered the prayer that some boy or girl might be stimulated to accomplish some "good work for God in heaven and good things for man on earth. O youthful readers, hear me! The spirit of Rev. John Brown of Haddington, Scotland, aroused my soul to a life of usefulness. Shall not my soul start thee on a career of study and usefulness that shall be pleasing to thy Creator, and that will bring blessings to mankind?"

LUELLA G. WHITE
Wilberforce, Ohio

Peter Humphries Clark

Peter Humphries Clark was popularly known as Peter H. Clark. He was born in Cincinnati in the year 1829. His family history dates back to the year 1804, when President Thomas Jefferson commissioned his grandfather, William Clark, with Captain Meriwether Lewis to explore the newly acquired Pacific Northwest Territory in what is now known in United States history as the Lewis and Clark Expedition.



PETER H. CLARK

William Clark was a bold and adventurous young white man. His wife and children were colored, and when about to go upon this expedition, fearing he might not return and that his family might be enslaved, he moved them from the South to Cincinnati with enough money for their support during his absence. One child was Michael Clark, who became a respected citizen of Cincinnati, and Peter, the subject of our sketch, was Michael Clark's first born.

At this time there were no public schools in Cincinnati for Negroes, and he had to attend a private school. For a while he attended Gilmore's High School. When old enough the young man was sent to Oberlin College.

From the first Peter H. Clark became known as a leader in education. At the close of the Civil War when colored schools began taking shape in the city of Cincinnati he soon became the head of this movement. Under him Gaines High School grew and flourished, its graduates filling positions in leading colored schools and colleges in many states. He married Miss Frances Williams, a music teacher, who also had received her education at Oberlin. They had three children, all highly gifted.

Most of Clark's life was devoted to teaching, but for the first few years of his married life he was associated with Frederick Douglass, living in his home and assisting with the work of publishing his paper.

When Clark retired from teaching in the Cincinnati schools in 1886, he had for some years been the highest paid principal, white or colored, in the city. That was because his was the only school plant that combined all twelve grades. At this time the Cincinnati school system ranked very high and often visiting educators with only a short time to observe were taken to this plant where in one visit they got a sample of the entire city school system.

One of his daughters moved with her family to St. Louis, and Clark joined her there to teach in Sumner High School until far advanced in age. There he met and associated with another descendant of William Clark, who in late years had married and settled in the city of St. Louis.

Besides being an educator, Peter H. Clark was always in the forefront of public affairs, his strength and influence always on the side of the humble man. When a young lad he spent many nights conducting runaway slaves through Ohio to Canada, and he was familiar with the "stations" of the "Underground Railway."

In middle age he was a leader in what was then known as the Workingman's Party. His followers were mostly white working men, and he traveled among them through the middle states. This was long before the time of many of our labor unions and his efforts were all the more valued as necessary missionary work. He died in St. Louis at a very advanced age, well known and well respected.

DOVIE KING CLARK
Wilberforce, Ohio

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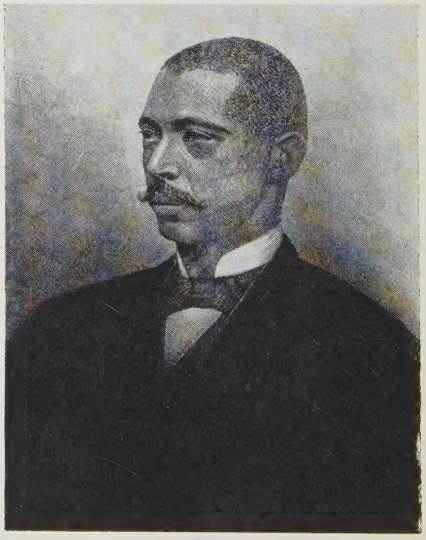


GEORGE W. WILLIAMS

PIONEERS AND BUILDERS IN MICHIGAN

Fannie M. Richards

Fannie Richards was notable as the first Negro school teacher in Detroit. She was one of five children born to Adolph and Maria Richards in Fredericksburg, Virginia, about the time that the free Negroes in that state began to suffer from restrictions. Her birthday was October 1, 1840.

While she was still a little girl her family moved to Toronto in Canada. It was here that she went to school and received her education. Later when she was an older girl her family moved again —this time to settle permanently in Detroit. Since she lived to the ripe old age of eighty-three, she was practically a Michigander.

In 1868 her fine scholastic record was recognized when she was appointed a teacher in the Public Schools of Detroit, the first Negro to attain such a position. Up until 1870 Detroit had separate schools for Negroes. In 1870 Colored School No. 1 was taught by Preston Whitbeck and Miss G. Foote, both white. Colored School No. 2 was taught by Fannie M. Richards. Colored School No. 3 was taught by Mrs. J. Cook and Miss Sarah Webb.

FANNIE M. RICHARDS

The liberal-minded people of Detroit, both Negro and white, objected strongly to the separate schools for different races. Miss Richards, her brothers, and all her relatives took an active part against the school board and in behalf of mixed schools. John Bagley, later to become governor of Michigan, led the fight which was carried through the local courts to the supreme court in Lansing. As the fateful day when the decision was to be handed down approached, Miss Richards became more and more anxious over the outcome. John Bagley arranged to signal to her with a white handkerchief from the train window as it passed near her school on the return trip from Lansing. Imagine her joy when the fateful train passed and she spied John Bagley waving the white handkerchief, the token of victory. Never again did Detroit have separate schools.

Despite her firm stand against the Detroit School Board in this matter, Miss Richards was retained as one of the three colored teachers in the mixed schools. She taught in Detroit for forty-seven years, retiring on a pension in 1915. Most of these years she spent at the Everett School.

A few of the older citizens of Detroit still have vivid recollections of the days they spent under her as pupils. All of them speak even now of her pleasing, sweet personality. Not only was she outstanding as a teacher but she was also noted for her widespread charitable deeds. She had a love of good literature and a passion for teaching. She was the first president of the Phyllis Wheatley Home, an institution for aged women.

She died in 1923 at the ripe age of eighty-three years. Hers was a full life.

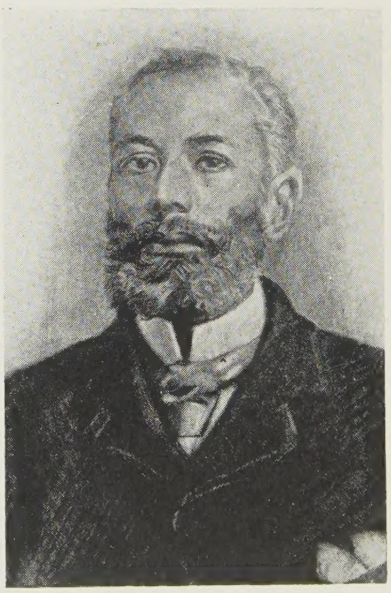
Harvey C. Jackson
Inkster, Michigan

BENJAMIN PELHAM

The Pelhams

Before the Civil War, near Petersburg, Virginia, there lived a very energetic and industrious family, the Pelhams. Although they were Negroes in a state where most well-to-do people were whites, the Pelham family, Robert and Frances Pelham and five children, owned and successfully managed an

(*Continued on page* 186)



ELIJAH McCOY

PERSONS OF MERIT IN INDIANA

James Matthew Townsend

James Matthew Townsend was born in Gallipolis, Ohio, August 18, 1841. He was the only son of William and Mary Ann Townsend, plain but earnest Christian people, who gave their boy the most careful religious and moral training. At the age of twelve James made a profession of religion and united with the African Methodist Church. He went to the public schools in Ohio, but his educational advantages were not great. He often cut wood at night by the light of a candle in order to earn money with which to continue his studies. At the age of sixteen he felt the "call" to the ministry, and was given license as an exhorter, and two years later a local preacher.

At the outbreak of the Civil War he felt that it would result in the emancipation of his race, and at the first opportunity enlisted in the Fifty-fourth Massachusetts Volunteers—the first colored regiment to enter the service—and remained on the field until the war was over. He was brave on the battlefield and obedient to discipline—both good qualities for a soldier.

At the close of the war he entered Oberlin College to prepare himself further for a life of usefulness. After two years at Oberlin he returned home to take over the responsibilities of the family, as his father had died, leaving those duties to him. Young Townsend came to Indiana and taught school, and rose to the principalship of the colored school at Evansville. While a teacher and principal he used every opportunity to improve his education. In 1871 he was ordained a deacon by Bishop A. W. Wayman, and shortly afterwards was married to Cornelia A. Settle, daughter of Josiah and Nancy Settle. The following year he went to the pastorate of the A. M. E. Church in Richmond, where after two years of service, he was ordained elder. Later he served as pastor in Muncie, Terre Haute, and at the Bethel A. M. E. Church in Indianapolis.

In 1883 Wilberforce University honored him with the degree of Doctor of Divinity. The Rev. George Sampson said that he had during his long ministry brought more than six thousand souls into the A. M. E. Church. He held several positions of trust in his church including the secretaryship of the Foreign Mission Board, and once missed being elevated to the bishopric by only three votes.

As a statesman Dr. Townsend had the distinction of being the first Negro to serve as a member of the Indiana Legislature. He was elected to that place from Wayne County in 1885. He represented all the people of his section, both white and colored, and made such a record as to entitle him to the gratitude of all the people of the entire state. His advocacy of the Civil Rights Bill demonstrated his skill, energy and perseverance. He was an organizer with ability to put his plans into execution. Whether as soldier, educator, clergyman, or statesman he was a man in whose vocabulary the word "failure" had no place. In addition to supporting the Civil Rights Bill he introduced four other measures in the Indiana Legislature which were designed to do away with all distinctions based on race or color that existed in the state.

He died at his home in Richmond, Indiana, in 1913, and white and colored citizens joined in paying their respects to the memory of a man whose personality exemplified all that is implied in the term "good citizenship."

Madam C. J. Walker

Madam C. J. Walker was once a poor little country girl who lived in Delta, Louisiana. Her parents were Owen and Minerva Breedlove, who had a humble little farm on which they reared their two little girls, until they moved to Vicksburg, Mississippi. At the age of seven the subject of this sketch was left an orphan, under the care of her older sister. Due to the many difficulties and hardships she faced, the younger girl married at the age of fourteen, with the idea of bettering her condition. She was left a widow at the age of twenty, with one child, a little girl.

In 1900 her life began. It was at this time she discovered her famous treatment for the hair. After continuous experimenting with her process, she decided to make a profession of it. She chose Denver, Colorado, as her first location. This was five years after her vision. After many discouragements and obstacles, she finally was successful in

MADAM C. J. WALKER

building up a fair business. However, it was not long before the public became skeptical of her new wonder. For this reason, Madam Walker began to travel and to educate her people on the merits of her new products. As a result of this new form of publicity, her mail order business increased to such a degree that she was forced to find a definite home for her en-

(*Continued on page* 187)

NOTED MEN AND WOMEN IN ILLINOIS

Richard De Baptiste

This delightful story about a famous Negro man is told us by a

RICHARD DE BAPTISTE

kind lady. The story is most interesting because she was talking about her own father, Richard De Baptiste. He was born November 11, 1831, at Fredericksburg, Virginia, in the land of slavery. His parents, William and Eliza De Baptiste, tried to educate their children, and though they had many difficulties to meet, they were successful in giving them a fair education.

ANTHONY OVERTON

His father made his own home a school-house. Richard, his six brothers and two sisters and a few of his relatives were the pupils. They were first taught by a colored man and then by an educated Scotch Irishman, who had been a teacher in Scotland. The police officers often watched the house to find something leading to proof that a Negro school was being conducted there. Fines and imprisonment would have followed such a discovery.

For more freedom Richard's parents moved with him to free soil. He spent the days of his youth in Canada and Detroit, Michigan. In those places he had a number of private teachers. His first teacher he had in his new home was Richard Dillingham, a Quaker. His second teacher was the Rev. Samuel H. Davis, the pastor of the Second Baptist Church of Detroit. In this city De Baptiste studied German, French, Latin, Greek and Theology.

Richard De Baptiste was married in the fall of 1855 to Miss Georgiana Brischo of Cincinnati, Ohio, who died November 2, 1872. He married again in August, 1885. He had six children, three boys and three girls, all of whom are now dead except this daughter who told us about her father.

De Baptiste was ordained to the ministry in the Baptist denomination at Mount Pleasant, Ohio. He taught the public school for colored youth and children of Springfield township at Mount Pleasant three years. He went then to Chicago and founded the Olivet Baptist Church. He took charge of this Church in 1863 and pastored it

IDA B. WELLS-BARNETT

continually for twenty years. Poor health compelled him to give up this pastorate, though it was during this period that Olivet Church became nationally known. After leaving this Church he spent his time speaking and organizing smaller Churches in Illinois.

De Baptiste was elected to many important offices in the Baptist conventions. He was a prolific writer. He wrote often for papers and magazines, both white and colored, and for some time was the editor of a religious journal. He died April 21, 1901.

(*Continued on page* 182)

FANNIE BARRIER WILLIAMS

JEAN BAPTISTE POINT DE SAIBLE IN CHICAGO

CHILDREN'S PAGE

A Calendar to Color

The De Saible Cabin

Hectograph copies of the drawing may be made and given to each child to color. It is hardly necessary to suggest a color scheme as the subject is one which every child can work out. However, the following one is offered: Color the cabin, brown and indicate the logs and shadows with black or a darker brown. The roof is a yellow-orange with accents of brown or dark green. The sand is a very light brown and the canoe is a reddish-brown. Color the trees, green, and the sky, blue. The clouds may remain white. A deep blue may be used for the river. Letter the calendar with black and red, using the latter for the "birthday dates." Crayon or water color may be used. It may be interesting to make a sand table project based on the De Saible Cabin.

The important birthday dates of May are as follows:

MAY 5. The Will of Thaddeus Kosciusko, providing for the education of Negroes, 1798.

MAY 6. Martin R. Delany, Negro army officer and author, born, 1812.

MAY 9. John Brown, the martyr, born, 1800.

MAY 10. Elizabeth Taylor Greenfield, a Negro woman, invited to sing before Queen Victoria, 1854.

MAY 10. P. B. S. Pinchback, Negro reconstruction statesman, born, 1837.

MAY 13. Robert Smalls, of South Carolina, dared to take the *Planter* to the Union Fleet, 1862.

MAY 14. Abolition of slavery in Brazil, 1888.

MAY 20. Toussaint Louverture, Haitian liberator, born, 1743.

MAY 22. Arthur Tappan, abolitionist, born, 1786.

MAY 23. Assault on Port Hudson, 1863.

MAY 23. Lewis Tappan, abolitionist, born, 1788.

MAY 25. Ralph W. Emerson, advocate of freedom, born, 1803.

MAY 28. Daniel Reaves Goodloe, North Carolina emancipationist, born, 1814.

MAY 31. Walt Whitman, open-minded poet, born 1819.

Questions on the April Issue

1. **Compare and contrast the struggle of the Negro in the Southwest with his struggle in the Land of Cotton, in the Upper South, in the Border States, Pennsylvania, New Jersey and New York.**
2. **Trace the cultivation of wheat. Is it generally known that the first wheat produced in America was grown by a Negro? Why?**
3. **What had the Indians and the Negroes in common? In what way were they forced to cooperate?**
4. **It is often said that the Negroes of the United States have made more progress than the American Indians. Yet the Negroes are opposed and persecuted where the Indians are accepted as the equals of other Americans. How do you account for this difference?**
5. **Mention as many as five persons of some Indian blood who have become distinguished as civilized people; five full-blooded Indians who have thus distinguished themselves.**
6. **What do you know about Osceola? What does his career show as to the trend of his times?**
7. **Sketch the life and achievements of Estevanico, Negro Abraham, and Victor Séjour.**
8. **Read again the article entitled "American Negro Soldiery." Tell it over and over again until you have learned it thoroughly.**

Book of the Month

One of the valuable books to appear recently is the anthology of Negro writings, *The Negro Caravan*, selected and edited by Sterling Brown, of Howard University; Arthur P. Davis, of Virginia Union University; and Ulysses Lee, of Lincoln University. This is a volume of 1,082 pages, published by the Dryden Press in New York City. The volume is intended to meet the demand for a larger collection of works than those which have heretofore been compiled and at the same time to bring the anthology up to date. Works of authors who have developed great talent since the publication of the last production of this sort by Cromwell, Turner, and Dykes are included. *The Negro Caravan*, however, differs from other such collections in covering so much more ground and in making use of materials which most writers would not select as appropriate for general reference and use in the schools. While the volume collected by Cromwell, Turner, and Dykes undertook to present to the public only those writings which conform to the highest literary standards, the selections in *The Negro Caravan* include not only extracts of this type but those of social, economic, and political import which give the thought of the radical Negro thinkers while passing through the present universal revolution. The authors of *The Negro Caravan* show themselves as strictly liberal and modernistic.

For the reasons thus stated, *The Negro Caravan* will make a wide appeal and will doubtless be extensively used in the study of the Negro from various points of view. Certainly this work comes nearer than any other to giving a cross section of the Negro's thinking during this world crisis and will therefore be valuable historically. The historian may raise questions as to some of the selections included. His knowledge of the background of the race and of the past in general might suggest the rejection of some of these writings and the inclusion of others. These authors, however, have shown that they are not narrow with respect to their special field, the English language and its literature.

The broad-mindedness shown in making these selections, however, renders this book less valuable for children than for the general reader and advanced students in college. While the former may be misinformed and mis-directed by the study of some of these productions, students more advanced are in a position to fathom the depths of these thoughts and to profit by the lesson which these writers desire to convey. Only in the hands of wise teachers in the public schools should this volume be used. It will not help children very much to be exposed to principles and doctrines they are not sufficiently developed to understand. Later in life, however, these new points of view and their modernistic presentation must find a place in the liberal education of the youth.

Paul Laurence Dunbar

(*Continued from page* 170)

In 1897, Dunbar made a trip to England where he read his own poems. There he became as popular as he had become in America. In London his books were reviewed and republished in expensive editions. While in this city he was given many receptions and was the guest of many clubs and societies of the best people of England.

He married in 1898 Miss Alice Ruth Moore of New Orleans, but they had no children. After a most brilliant career he died at the early age of thirty-four at the home of his mother in Dayton, Ohio, February 7, 1906. This home is preserved as a monument, a shrine which thousands visit in paying tribute to Paul Laurence Dunbar.

CHARL ARETTA MCGINNIS
Wilberforce, Ohio

Noted Men and Women in Illinois

(*Continued from page* 179)

De Baptiste comes from a historic family. There has been some one of his family in all the great wars of this country. His grandfather, John De Baptiste, was in the Revolutionary War; his uncle George, in the War of 1812; and two brothers, George and Benjamin, in the War of the Rebellion. Others of this family have figured in the more recent conflicts in which this country has been engaged.

MAE BIBBS
Douglas School
Chicago, Ill.

Ida B. Wells-Barnett

When on July 16, 1862, James and Lizzie Wells looked with pride at their first born, Ida B., they little dreamed they were gazing upon a future leader. She was born three years before the end of the Civil War in Holly Springs, Mississippi.

Ida, the eldest of eight children, lived a happy childhood. Inspired by her deeply religious, upright mother, she became a dependable willing helper at home.

In her school work she was unusually bright. The people of the community were unable to read because slavery had denied them an education. Therefore they came to look upon Ida with pride and wonder. Each week they hurried to the town store, gathered around the cracker box on which Ida's proud father had perched her and listened eagerly as the eleven-year-old child read the newspaper. At an early age she attended Rust College where she made a fine record.

During her fourteenth year a frightful epidemic of yellow fever seized Holly Springs. Young Ida was sent to a nearby town for safety. Soon she was notified that both her parents had died of the disease on the same day. A stunned child gazed into space as well meaning relatives planned to have her remain with them until the epidemic was over. Suddenly she came to life. "No," she declared, "I must return to my family. They need me. It is right that I go."

Nothing could change her decision, and with head high and determination in her eyes, she returned to take charge of her home. Soon kind relatives again planned to break up the home, but a firm, courageous Ida, at the age of 14, secured a job teaching and kept her family together.

The alert mind of Ida B. Wells could not confine itself to teaching. She soon realized that the battle for freedom had begun with the Civil War, not ended. She began to write articles in the newspapers fighting the injustices that faced the Negro in the South. Her writings were so forceful that she soon won nation-wide fame as a writer. When Miss Wells' articles offended her school board, she lost her job. She then devoted herself to editing to fight race discrimination.

In 1892, at Memphis, Tennessee, three of her dearest friends were lynched because of the jealousy of their white competitors. "Oh, how terrible!" gasped Ida B. Wells. "They were innocent. I thought only felons were hanged." Her protest was so courageous that inflamed whites compelled her to flee from the South.

With fresh vigor she began to investigate and attack lynchings through the press and her speeches. She made the first statistical record of lynchings in the United States. As a result of her speaking tours in the North and in England, the number of lynchings became smaller after 1893 and have continued to decrease.

In 1893 Miss Wells made her home in Chicago. She married Attorney Ferdinand Lee Barnett. Mrs. Barnett often said, "Being a mother is a full time job." She therefore stayed at home with her four children until the youngest was eight years old. When her family needed her less Mrs. Barnett continued working for the advancement of her people. She organized many civic clubs, among them, the first Negro Woman's Club—the Ida B. Wells Club, which still carries on her work.

DANIEL H. WILLIAMS

When Mrs. Barnett saw the living conditions of the Southern Negroes who migrated from the South, she said, "Something must be done! These people need a place where they can learn to become happy, useful citizens." With this in mind, she opened a social center. She and Jane Addams shared the same ideals, but people did not support Mrs. Barnett as they did

Miss Addams. Mrs. Barnett was also the first Negro adult Probation Officer in Chicago. She continued active civic work until 1920 when she lost her health. She died in 1931.

Mrs. Ida Wells Barnett was a strong person who stood for her principles at all cost. She would accept no compromise. This cost her some friends, but everyone acknowledged her greatness. When it was time to name the large Federal Housing Project located in the Negro district of Chicago, a search was made for a person who had made great contributions to our nation and to the city of Chicago. They chose Ida B. Wells Barnett. Now the great project which is doing so much for the living conditions of Negroes bears her name as a tribute to her immortality.

Inez D. Tate

Daniel Hale Williams

A few years after the Civil War, a ragged urchin wandered into the town of Janesville, Wisconsin. No one knew where he came from, and no one cared where he was going except one family, the only Negro family in town. Charles Henry Anderson must have seen something worthwhile under this boy's dirt and rags, for he took the little fellow into his own home as one of its best-loved members. This child was Daniel Hale Williams who came out of poverty in Hollidaysburg, Pennsylvania, where he was born January 18, 1858. He grew up to be the founder of Provident Hospital in Chicago, Ill., and one of the most daring and gifted surgeons of the Negro race.

As a young man Daniel played the bass viol in his benefactor's well-known band while completing the course of the Janesville Classical Academy by 1878, but even at that time his greatest interest was medicine. When Anderson realized this, he persuaded Surgeon General Henry Palmer of Janesville to permit Daniel to study medicine in his office. This contact so inspired the young man that he studied in the Chicago Medical College where he received the degree of Doctor of Medicine in 1883. He began to practice in Chicago and by a struggle succeeded in his work.

When Dr. Williams learned what a hard time Negroes had entering Medical and Nursing Schools, he stirred up enough interest to establish the Provident Hospital and Nursing School which stands today as a Negro Hospital in a great city, a monument to his energy. In 1893 President Cleveland appointed him Surgeon-in-Chief of Freedmen's Hospital in Washington, D. C., and there, too, he began a school for nurses.

Upon his return from Washington to Chicago he served with Cook County Hospital from 1900 to 1901 and on the staff of St. Luke's Hospital from 1907 to 1931, the only Negro allowed to operate there. He was a charter member of the American College of Surgeons, the only Negro to be so honored. He was a member of city and state medical societies, and was on the Chicago Board of Health from 1887 to 1889. He was one of the founders and the first vice-president of the National Medical Association. He contributed to many medical journals of the highest class. He taught at his alma mater, the Chicago Medical College, as a demonstrator of anatomy in 1885, and at Meharry Medical College in Nashville, Tennessee, as a professor of clinical surgery.

Dr. Williams is most famous as the first man of his race to perform a successful operation on the heart. In 1890, George Cotten, a citizen of Chicago, was stabbed in the heart with a knife. Dr. Williams daringly took out two of his ribs, sewed up the main artery, closed the wound in the wall of the heart and restored one rib, saving the man's life. The patient is living today as proof that Dr. Williams did a wonderful job.

This great doctor died August 4, 1931. His life is an inspiring example of how high we can go with courage and determination.

Juliana Willis Rhodes

George Cleveland Hall

In the year 1864, on February 22, the birthday of our first president, a son was born to James W. and Emmaline Buck Hall. The son, destined to be a great man, was christened George Cleveland Hall.

At that time the Hall family lived in the little town of Ypsilanti, Michigan. It was here in Ypsilanti that little George started his education. He attended the grade school in the town of his birth. Then the family moved to Chicago where he completed his high school training.

By this time George had decided to become a doctor. He entered Lincoln University in Pennsylvania for his preliminary training in 1882 and was graduated from the college department in 1886. He then entered the Bennet Medical College in Chicago where he had decided to make his home. He finished the medical course in 1888 and entered upon a successful career as a practicing physician and surgeon.

During the following years he found a helpmate in Miss Theodosia Brewer whom he married in March of 1894. She survived him.

Dr. Hall was one of the founders of Provident Hospital in Chicago,

GEORGE C. HALL

and rapidly developed as head surgeon. Doctors came from all over the country to attend his demonstrations. Clinics were arranged throughout the South for those doctors who could not come to Chicago. Along with Dr. Daniel H. Williams, Dr. Hall was one of the greatest surgeons of the Negro race.

George Cleveland Hall was not only a great physician and surgeon, he was a humanitarian. He was intensely interested in civic activities working toward the uplift of the masses. He was vice-president of the National Urban League and of the Chicago Urban League. He was a member of the Board of Directors as well as guiding genius of Provident Hospital. He was also, at one time, a member of the Library Board of Chicago, and he was very active in the Y.M.C.A. He was one of the five persons who joined with Dr. Carter G. Woodson in organizing in Chicago on September 9, 1915, the Association for the Study of Negro Life and History.

Dr. Hall was consulted by Negro and white leaders, who felt that his advice was constructive and helpful. Booker T. Washington was among those who sought his advice and considered him as a close and personal friend. Governor Lowden of Illinois also sought advice of Dr. Hall after the Chicago race riot of 1919.

Dr. Hall was also interested in education, particularly in his alma mater which he assisted in securing an endowment of half a million dollars. Other institutions which held his interest were Fisk, Meharry and Tuskegee.

His death on June 17, 1930, after many months of illness deeply affected his many associates and friends in all walks of life. He is still missed in Chicago.

George Cleveand Hall Library, a branch of the Chicago Public Library, in memory of this great man, now stands on the corner of Forty-eighth Street and Michigan Avenue in Chicago.

ETHEL W. MILES
Douglas School

Distinguished Negroes in Ohio

(*Continued from page* 176)

Charles W. Chesnutt

Charles Waddell Chesnutt was born in Cleveland of parents who came to that city from North Carolina in a covered wagon in 1856. His father, Andrew, was a soldier in the Union Army, and found himself at the close of the Civil War in his native state. Charles, a boy of eight, joined his father there. At 16 Charles was teaching school. He returned to Cleveland in his early twenties and was admitted to the bar, but followed the vocation of a court reporter in which he had a notable clientele.

In the midst of a busy life he found time to devote to literary

CHARLES W. CHESNUTT

work, and soon became Ohio's most distinguished novelist. His experiences in the South during the trying reconstruction period supplied the theme for his novels. He had seen the bitter results of slavery, racial clashes, blood intermixture, mob violence and the strivings of the freedman. These created dramatic situations which Mr. Chesnutt pictured in his novels, without the bias of so many writers who little understood the South or its problems.

His best known books are *The Conjure Woman, The Marrow of Tradition, The House Behind the Cedars* and *The Colonel's Dream,* which were built around the difficult theme of race relationships. In addition to these Chesnutt wrote many short stories which appeared in publications like the ATLANTIC MONTHLY and the BOSTON TRANSCRIPT. Also he wrote a number of serious magazine articles on the race problem.

For his long and distinguished career as a writer Chesnutt was awarded the Spingarn Medal in 1928. The high esteem in which he was held in Cleveland is evidenced by his election to membership in two outstanding organizations, the University Club and the Rowfant Club. The first is made up of college men; the second is composed of booklovers and those devoted to things artistic and cultural. When *The Conjure Woman* was ready for printing, members of the Rowfant Club subscribed for a special advance edition limited to 150 copies, printed on fine hand-made linen paper, and bound in buckram. This was a very fine compliment to the author, and indicates that true culture can overcome racial barriers.

Before Chesnutt's day literary critics seemed to assume that fiction by colored authors was necessarily inferior. His works showed how false this attitude was and did much to raise the standards of Negro authorship. In reality he was the herald of a literary and cultural revival now called the "New Negro."

John P. Green

John Patterson Green (1845-1940) was born in North Carolina but came to Cleveland as a boy in 1857. His father had died in North Carolina, and John, frail in health, had a hard early life. However, by perseverance he completed the course of the Central High School in 1869 and then studied law at the Union Law College of Cleveland. Returning to North Carolina, he was admitted to the bar in 1870, but soon came back to Cleve-

land where he became the first colored member of the bar.

Green had a talent for public speaking which aided him in his profession. His services were much in demand at commencement exercises, emancipation celebrations, and political meetings. An active and influential Republican in politics, he rendered services which his party rewarded. In 1873 he was elected a Justice of the Peace, a minor judicial office but of considerable importance, and thus was the first colored man elected to office in Cleveland.

After serving as a Justice for nine years Green was elected to two successive terms in the Ohio House of Representatives. In 1892 he was elevated to the Ohio State Senate, being the only colored man to hold a seat in that body. In his political career he was actively associated with Senators Joseph B. Foraker, Marcus A. Hanna and President Wm. McKinley. In 1897 President McKinley appointed him Government Stamp Agent which office he held until the position was abolished by Congress.

Returning to Cleveland, Green again resumed the practice of law in connection with his two sons, William R. and Theodore B., who followed their father's footsteps in the law. During his long life Green enriched his mind by reading and study and this was supplemented by extensive travel abroad.

In 1920 Green wrote a book, *Truth Stranger Than Fiction,* which is the story of his life. Few people attain the age of 95 years, dating from slavery to our own day, in which they could review and record their experiences. This book devotes much space to early life in Cleveland and is valuable as a contribution to the history of the city.

Harry E. Davis
Of the Cleveland Bar

Colonel Charles Young

The story of Colonel Charles Young is the story of a man who in his 58 years lived deeply, courageously and spiritedly. His interest in learning, his indomitable determination to succeed, his alert and sensitive mind—all these helped him to achieve.

JANE E. HUNTER

Charles Young was born March 12, 1864, in Mayslick, Kentucky, the son of a soldier. He was taught first by his grandmother and then in the public school at Ripley, Ohio, where his family had moved when he was nine months of age. At the age of sixteen he finished high school. He was not content with a high school education alone, for he was sincerely interested in learning and in knowing the truth. Percival Parks of that town allowed Charles the use of his library and discussed with him the many questions and problems of the day.

After teaching school for several years Charles decided that he wanted to be a soldier, and determined on a military career. In 1884 he took a competitive examination for entrance to West Point and was admitted to this military academy shortly thereafter. He was one of the few Negroes to attend this training center for officers of the United States Army; and, of course, the white students resented his presence. His life there was unpleasant to say the least. During his first year he was utterly ignored—no one spoke to him or noticed him in the least. This was the "silent cure," and other methods of harassment and hazing were all used in an attempt to force him to quit. But not Charles Young—he had determined to be an officer no matter what; and on August 31, 1889, he became an officer in the United States Army with the rank of second lieutenant.

It would be hard to enumerate all the details of his military career. He served in the United States on frontier duty, at Wilberforce University (where he also taught), at several posts along the Atlantic Coast and at Sequoia and several National Parks of California. He was military attaché to Haiti and Liberia. He fought in the Philippines in the Spanish American War and took part in the expedition into Mexico to capture Villa, a notorious bandit. Young rose from the rank of Second Lieutenant to that of Colonel, and many military critics agree that he should have been a general. His military career would have been unusual for any man, but when we consider the fact that he was a Negro, its greatness is outstanding. His physical prowess and intellectual preparedness and aptness were important, but most important was his courage and determination not to allow

PHILLIS WHEATLEY ASSOCIATION, CLEVELAND, OHIO

anything to stand in his way, not even racial prejudice.

After having been passed over for active service in the first World War he was again appointed military attaché to Liberia. He went with the additional purpose of collecting material on African Culture. He was able to do a good bit in this connection, but after a trip (in search of material) seven hundred miles into the interior of Africa, he died on January 2, 1922. His body was brought home and interred in Arlington, the burial place of great American soldiers.

Almost everyone knows of Colonel Charles Young, the soldier, but few realize that he was Charles Young, the man. His non-military achievements are equally meritorious. In addition to being a soldier, he was a scholar, a teacher, a poet, a writer, and a musician. He was not satisfied with mediocrity. He sought excellence.

Another important fact about Charles Young is that he was proud that he was a Negro. He was always conscious that he was black and felt that his achievements were also those of the Negro. He loved his race dearly and did all he could to encourage and stimulate its development. Especially while at Wilberforce University did he aid financially and spiritually young promising Negroes. He regarded with interest all that was done by members of the Negro race. Some of the most outstanding Negroes of that day were his intimate friends. He did much to help Negroes prepare for advancement in the Army.

We should remember Charles Young not only as being brave, strong and intelligent but also as being possessed with ambition, determination, fortitude, spirit, and goodness.

MARY ELIZABETH SPIVEY
Wilberforce, Ohio

Pioneers and Builders in Michigan

(*Continued from page* 177)

estate that was the envy of many of their white neighbors. Not only were they good farm managers, but they were also adept in the use of tools and machinery and excellent in mathematics.

One hot summer day in 1859 a white man came out from the neighboring city of Petersburg and threatened to take away the family's dog because it was not licensed. The mother begged him to give them time to get a license, and the next day the father went to town to get the license. He found that only white people or Negro slaves could buy a dog license. A free Negro in Virginia, no matter how fine a person he might be, could not even own a dog.

The Pelhams, however, refused to part with the dog which had for so many years been the companion of the family. Because of this injustice and the numerous other insults and humiliations and disadvantages heaped upon free Negroes in Virginia, Robert and Frances Pelham decided to leave Virginia with their five children. Thus it was that very shortly the Pelhams sold all their property and moved to Columbus, Ohio.

But Ohio's capital city proved to be little better than Virginia. There were still the inferior schools for Negroes, unfavorable living conditions, and general prejudice against color. The Pelhams moved to Philadelphia in a very few months. Philadelphia, too, proved to be unsatisfactory to a family of enterprising people seeking equal opportunity to live in peace. Robert Pelham had always followed the career of Sojourner Truth, so he finally decided that Michigan was the state where he and his family might thrive.

The Pelhams settled in Detroit, where two more children were born, making a family of seven. All of these seven children attained distinguished positions. The oldest boy, Joseph H., became a teacher in Hannibal, Missouri; the youngest, Fred, was a graduate of the University of Michigan and served as a civil engineer for the Michigan Central Railroad until death terminated his career early at the age of thirty.

The lives of the other two boys in the family, Robert and Benjamin, are inseparable. Both attended the public schools of Detroit and the Barstow School, a fashionable private school. They made outstanding scholastic records, particularly in mathematics. While attending school the brothers became newsboys delivering a route of papers for the former *Detroit Post*. Thus interested in newspapers, their natural mechanical ability led them to an apprenticeship as typesetters in a local printshop.

After acquiring some knowledge of the mechanics of the publishing business, Ben Pelham, now a young man, joined the staff of the *Post* and later that of the *Tribune*. For seventeen years he served these papers as reporter and clerk. Then with his brother, Robert, he established a small publication of his own called *The Venture*. Robert set the type for this publication and assisted his brother in shaping its editorial policies. Later the paper's name was changed to *The National Era* and still later, in 1883, to *The Plaindealer*.

The Plaindealer, published for eleven years, became one of the nation's leading Negro newspapers. Its editorials were widely quoted; its influence was great. It was modern in equipment, for it was the second newspaper in Michigan to secure and use the typesetting machinery now in general use. There was a Rogers Typograph in the office of *The Plaindealer* in 1890. In addition to its own publication, *The Plaindealer* set type for white contemporaries.

As editors of *The Plaindealer,* Ben and Robert Pelham gained wide political influence which they used wisely to further the interests of the Negro. They rose from the ranks of local politics to national by organizing the "Colored Men's State Convention" in 1884. This convention elected a Negro, Dr. S. C. Watson, as a delegate-at-large to the national convention held at Chicago. From this time on Ben Pelham has been a figure of national prominence in politics, laying the foundation for the political advancement of the Negro not only

in Michigan but throughout the Middle West.

Shortly after the 1884 convention Ben Pelham was appointed clerk in the office of Internal Revenue and from that position to register of deeds in the Wayne County treasurer's office. In 1901 he rose to the position of county accountant, later to clerk of the Board of Supervisors. Through the forty-seven years he served the county he rose to the highest appointive position, that of chief accountant. He became recognized as an expert on county administration—the one man who knew more than anyone else about the complex financial business of a government spending many millions of dollars annually. So necessary did he become to the efficient administration of the county government that he remained in office throughout years of changes in administrations and political parties. He retired in January, 1942, at the age of eighty because of advancing years.

Following the convention of 1884 Robert Pelham's career took him into the service of the Federal Government. At first he was agent for the land office in Washington; later he worked with the Census Bureau in the Department of the Interior. During the latter part of his life he ably edited *The Washington Tribune*, finally retiring because of poor health. He still resides in Washington.

Thus runs the history of a generation of a Negro family outstanding in the Middle West.

Harvey C. Jackson
Inkster, Mich.

Elijah McCoy

Elijah McCoy was one of the most noted inventors in the United States. He was a full blooded Negro, born in Colchester, Essex County, Canada, May 2, 1844. His parents had come to Canada by way of the "Underground Railroad."

He received a grammar school and mechanical education at home and early moved to the United States. Here he commenced his career as a railroad engineer, an occupation not entered by many Negroes. He was interested not only in operating machinery but also in improving it. One thing that seemed to him a loss of time was the necessity for stopping the engine to oil it. How could this loss be overcome? Having a remarkable mechanical genius, he set himself to the solution of this problem. He began to produce devices. At last he succeeded. Perhaps his most remarkable invention was that of a lubricating device now used in all engines from railway locomotives to automobiles. It is said that this invention when first installed in locomotives resulted in a saving of seven minutes for each one hundred miles traveled. He took out more than 52 separate and distinct patents in the Patent Office in Washington, D. C. The first patent was taken out on July 23, 1872.

Like so many famous inventors, Elijah McCoy died in 1928 a comparatively poor man, for it was difficult to capitalize on his inventions. Devices eventually yielding millions of dollars he sold for almost nothing. McCoy goes down in history, however, as proof that a dark skin and expert mechanical ability are not incompatible.

Persons of Merit in Indiana

(*Continued from page* 178)

terprise. It was at this time, she established her business in Pittsburgh, Pennsylvania, with her daughter as manager, while she continued her traveling in search of a more permanent home. Fate brought her to Indianapolis, Indiana in 1910. She was so impressed with the city and the pleasant reception given her by her people that she decided on this capital city as her business center. Her efforts were crowned with wonderful success, with the result of a million dollar factory site at Indiana Avenue and West Street.

At the time of her death Madam C. J. Walker was a resident of Irvington-on-the-Hudson, where she erected her splendid home, Villa Lewaro, named by the great singer, Caruso, and conceded to be the finest home ever owned by any member of her race in this country.

Madam C. J. Walker will always be known for her unselfishness, her great philanthropic work, and her untiring interest in her fellow man. Many times she appeared baffled, but by her great determination she forced herself into the limelight of the world and stood second to none in her sphere.

Madam A'Lelia Walker, her daughter, succeeded Madam C. J. Walker as president of the company, and upon her death in 1931, Mrs. Mae Walker Perry, granddaughter of the late Madam C. J. Walker, inherited the vast estate and became president of the company.

Attorney F. B. Ransom, manager of the Walker Company, has been the guiding light throughout the years, and due credit must be given to him. His integrity and his devotion to the cause have steered this business to great heights. Indianapolis is justly proud to claim Madam Walker, City Councilman Ransom, and the site of the Madam C. J. Walker Manufacturing Company.

Jane P. Stuart
Crispus Attucks High School
Indianapolis, Ind.

George Levi Knox

George Levi Knox was born a slave in Galton, Tennessee, in 1841. His master sold him to another planter when he was but three years old, but he was fortunate in that he fell into the hands of a good and humane master who treated him kindly. He never had opportunity to go to school, but had an alert mind and an observant eye, so that from observation and self improvement he acquired a good practical education. He was made a house-servant when he was large enough to work. He learned much from his master's son, and the two boys grew to be very fond of each other. As a house-servant his duties were not so hard as those of

the slaves who had to work in the fields.

When the Civil War started in 1861, his master's son enlisted in the Confederate Army, and took George along with him as his personal servant. His young master was killed in action during that struggle. After Lincoln issued the Emancipation Proclamation in 1863, and slaves were given an opportunity to fight to free themselves and save the Union, George Levi Knox went over to the Union Army and served his country until the conflict was over. In 1865 he came to Indianapolis, Indiana, where he found employment as a porter in the Bates House, on Washington Street, now the Claypool Hotel.

While in Indianapolis he met and later married Miss Aurilla Harvey, a free woman of color from North Carolina, whose parents had come to Indiana in 1852 and settled near Kokomo. Shortly after his marriage to Miss Harvey the young couple moved to Greenfield, Indiana, where Knox went into the barber business. In 1883 he returned to Indianapolis and opened a barber shop in the downtown section of the city where the Merchants Bank Building now stands. In 1886 he moved his barber business into the Bates House, at that time the leading hotel in the city.

In 1892 an editorial writer in the *Indianapolis Journal* said: "The Bates Barber shop is the largest, and the finest tonsorial enterprise of one-man proprietorship in the world. As to the magnificent equipment of this place, its fame has gone abroad in the land, and no visit to Indianapolis is complete without a look within the portals of this well-known place with its gorgeous display of mirrors, its profusion of incandescent electric lights and its comforting rotation of electric fans. There are fourteen chairs in the shaving department, and no gentleman is long kept waiting.

"Another department of Prof. Knox's business, but kept entirely separate from the gentleman's department, is devoted to the dressing of ladies' hair. Ladies who are visiting in the city should not fail to call and have their hair dressed in the latest and most artistic style. In this department the attendants are ladies. A third department is that of baths, which are furnished with all the most approved accessories. Nothing but the very best work is done in any of these departments."

The patronage of the Bates Shop was mostly white people, yet Mr. Knox did not believe in segregating his own people and never refused to wait on them when they called on him. Once Booker T. Washington was a guest at the Bates House, and came into the shop for a shave. A white man who was in a hurry protested against a Negro getting service ahead of him, and Mr. Knox settled the matter satisfactorily by informing the man who the distinguished customer was.

In 1892 Mr. Knox took over the *Indianapolis Freeman*, a newspaper which had been started some years before by Edward E. Cooper. Knox successfully edited the *Freeman* until it went out of business in 1922. Under the editorship of Knox the *Freeman's* circulation was increased and its reputation became national. He carried on an unrelenting fight against the Ku Klux Klan, and opposition from this powerful organization was one of the factors responsbile for suspending publication.

Knox was always interested in politics, but never held a political job although he was offered some high positions in state and national governments. In 1892 he was a delegate-at-large to the Republican Convention, in Minneapolis, Minnesota, and was active in the nomination of President Benjamin Harrison for a second term.

Loved by all the citizens both white and colored alike throughout Indiana, because of his success as a business man, popular editor, and the best dressed man in the city of Indianapolis, George L. Knox passed away in 1925. The *Indianapolis Star* carried an editorial concerning his death, being the first time it had thus honored one of the Hoosier State's citizens of color, and the *Indianapolis News* said of him: "The city of Indianapolis will never be the same again without George Levi Knox."

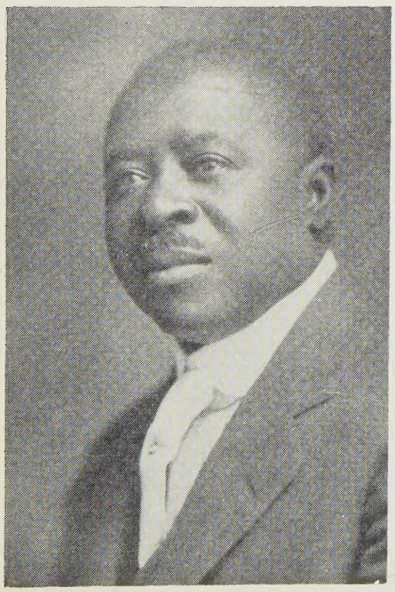
JOSEPH C. CARROLL
Crispus Attucks High School
Indianapolis, Indiana

The Negro in the Middle West

(*Continued from page* 172)

And yet some of these Negroes became prosperous along the Ohio where they and their friends had many enemies. Luke Mulber developed as a popular contractor in Steubenville, Ohio; David Jenkins of Columbus was a well known glazier and paperhanger; Hill, a Negro of Chillicothe, was its most popular tanner and currier; A. V. Thompson was a contractor in Cincinnati; and J. Presley and Thomas Ball were well-to-do contractors in the same city. Henry Boyd bought his freedom in Kentucky and moved to Cincinnati to open a cabinet-maker's shop. He invented a corded bed which brought him sufficient business to hire as many as twenty-five mechanics of both races. Samuel T. Wilcox of the same city had so prospered as a general merchant by 1859 that he was rated as worth $60,000. Robert Gordon, who purchased his freedom in Virginia, came to Cincinnati and grew wealthy selling coal. His competitors combined to drive him out of business, but Gordon was shrewd enough to profit by their folly. Negroes were settled by Quakers on thousands of acres of land of which they finally came into possession. They were most numerous as owners in Hamilton, Howard, Wayne, Randolph, Vigo, Gibson, Grant, Rush and Tipton counties in Indiana; and in Darke and Greene counties in Ohio. The Quakers opened local private schools for the instruction of these Negro settlers and for their higher training established Emlen Institute in Mercer County, Ohio, and the Union Literary Institute at Spartanburg, Indiana.

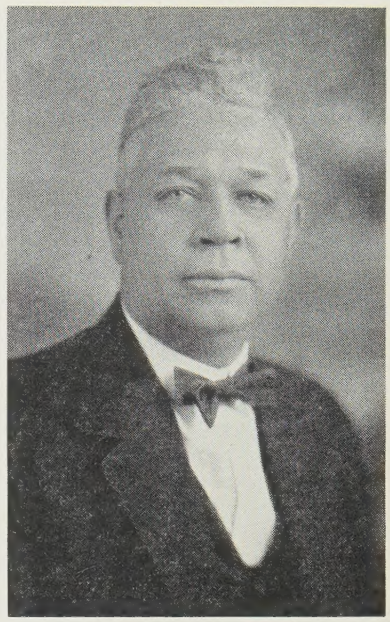
After the Civil War the problem of the Negro in the Middle West was to secure the rights of citizens by the repeal of the "black laws." This was not such an easy task as it may seem today. The Negroes in the former slave-holding states were elevated to the level of citizenship by the triumph of the Union Army and the Reconstruction measures which followed. The participants in the rebellion were disfranchised when the Negroes could vote and control the political machinery in those states. Some of the Northern States at this time were not so anxious to remove all these badges and incidents of slavery. For economic reasons they believed that slavery should be abolished, but they were not prepared to grant the Negro full citizenship. When the Negroes became nationally influential in politics they could bring some pressure to bear upon the conservative elements in those Northern States, and a few Negroes elected to office in parts of the North where the Negro population was considerable used their influence to remove these distinctions. As members of state legislatures, Harry C. Smith, who edited the Cleveland *Gazette;* John P. Green, who served in both branches of the General Assembly of Ohio; George W. Williams, of the same State, who became the most distinguished historian of the race; and James M. Townsend, of Indiana, who attained high rank in the Church, did much in erasing from the statute books these "black laws." Negro schools were disestablished as such and Negro children went to the schools open to all children. The privileges of serving on juries and in the militia were conceded. Yet in the militia of these states the Negroes have been organized in separate regiments, and where Negroes were in the large majority in sections of certain cities the schools became to all intents and purposes separate Negro schools.



ROBERT S. ABBOTT

For several generations, however, the Negroes in the Middle West were happy. They still had problems social, industrial, and political, but they were so much better circumstanced than in the South where they had been thrown out of politics and generally humiliated by new provisions for segregation in travel, in amusements, and in other spheres. In the North the Negroes were restricted as to labor wherever hostile trades unions were established, but in that growing section there was enough of unskilled labor at fair wages for the Negroes there to earn a good living and to build up fairly presentable communities. However, in the proportion as the numbers of Negroes increased by the coming of those seeking relief from social ostracism below the river the whites to the north of that stream became increasingly hostile to the Negroes and devised means for curtailing their freedom. Where no laws provided for such undemocratic procedure public opinion accomplished the same result.

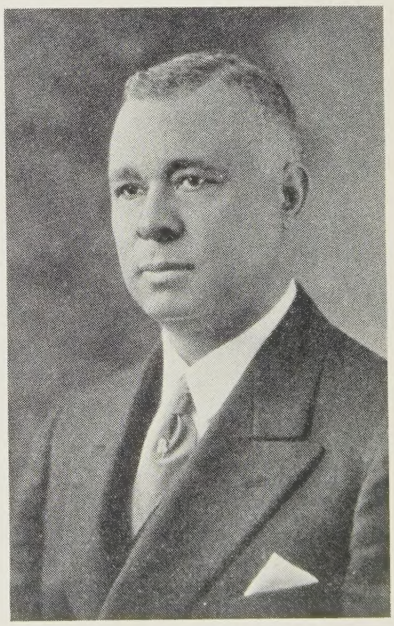
This new development north of the Ohio upset the Negroes who had long lived in those parts without painful restriction. Urbana and Springfield in Ohio, and Springfield in Illinois, like Springfield in Missouri, descended to the level of lynching. To escape from this situation Negroes in the Southern parts along the Ohio sometimes moved farther north. For example many from Gallipolis, Ironton and Portsmouth moved toward Columbus and when that city changed they went on to Cleveland which



OSCAR De PRIEST

was once regarded as a "Negro Heaven." From towns of Southern Illinois and Indiana many Negroes went to Chicago. Calvin S. Reynolds went from Ironton to better opportunities in Columbus. Alexander H. Martin went from the same city to Cleveland. Julian H. Lewis of Cairo, Illinois, settled in Chicago.

These states, as a whole, however, remained tolerably friendly toward the Negroes until the influx of Negro laborers to work in the northern industrial



A. W. MITCHELL

plants during the first World War. Negroes came in such large numbers that time was not allowed for a gradual assimilation of them to the standard of the people already settled in those parts. This resulted in an acute race problem which brought in its trail riots in Youngstown, Detroit, East St. Louis, and Chicago. Milwaukee has been upset at times, and a few years ago there was a terrible lynching in Duluth, Minnesota. The native Negroes of these parts bore it grievously that the migrants of their race had thus made their lot harder; and in their churches, social centers, and business relations the native Negroes tried to withdraw from these newcomers in the rough and "show them a cold shoulder." The effort was to no purpose, for the whites withdrew from Negroes altogether and treated them all alike, whether good or bad.

The coming of these Negroes into these parts, however, was not an unmixed evil. Some good resulted from this increase in the Negro population. The Negro communities became large enough to be sufficient unto themselves. Prior to this time the Negro community was so small that it had to depend upon whites settling among them or bordering upon their districts, but now there were enough Negroes here and there to support large churches, highly trained professional men, thriving business enterprises and to make themselves felt in politics. Churches multiplied to the extent that to large cities like Detroit and Chicago pastors sometimes moved with their congregations from the South to the North. Professional and business men often came along with such groups. These Negroes from the South, moreover, were more race-conscious than the Negroes in the North, and they thus infused new life into the economic struggles of the race in their new homes. While building enterprises they elected members of their race to city councils and to the state legislatures. Chicago sent Oscar De Priest to Congress and he was followed there by Arthur W. Mitchell, both natives of Alabama.

Some of these examples of economic enterprise are interesting. Anthony Overton went from Kansas City to become a manufacturer and a banker in Chicago. Truman K. Gibson and Harry H. Pace went from Georgia to the same city to build insurance. Louis C. Blount from Washington, D. C., became the outstanding insurance man in Michigan. Jane E. Hunter went from South Carolina to Cleveland to set up a great hospice for Negro women and to establish herself in business. Madame C. J. Walker went from Louisiana by way of Denver and Pittsburgh to Indianapolis to make a fortune in the manufacture of toilet articles. Mrs. A. E. Malone went from Lovejoy, a small town in Southern Illinois, by way of St. Louis to figure in the same field in Chicago.

This increase in population in the Middle West strengthened the voice of the Negro through the press. Negroes had had some newspapers beginning immediately after emancipation. There was and still is the *Union* in Cincinnati, Ohio, which has endured as the personal organ of the inimitable W. P. Dabney. There appeared also the Indianapolis *Freeman,* founded in Indianapolis by E. E. Cooper, and developed into a useful organ by George Levi Knox. Of similar stamp was the Cleveland *Gazette* published regularly for more than half a century by Harry C. Smith, former member of the Ohio Legislature. Another paper, published by Cyrus Field Adams, once Assistant Register of the United States Treasury, had some sway in Chicago. A greater influence was *The Chicago Conservator,* once published by Shadrach B. Turner, member of the Illinois Legislature, and then by various others. The migrants from the South, however, made possible a new development of the Negro newspaper, best exemplified by *The Chicago Defender* under Robert S. Abbott. He hit upon the scheme of publishing through his columns what the people of this type wanted—news in which they were interested, problems with which they were concerned, information about persons whom they knew. This paper soon had a large circulation which at one time reached 200,000.

This stronger voice of the Negro meant more recognition of the Negro in public affairs—even by those who did not particularly care for this race. Negroes not only elected members of their race to office in those communities in which they were in the majority, but to secure their vote both parties appointed Negroes to numerous positions in which they had never served before. This new development accounts for the recognition given Edward Wright in Chicago, to Harry E. Davis, Perry B. Jackson, and Claiborne George in Cleveland, to Ray E. Hughes and Wilbur Wright in Columbus, to A. Lee Beatty in Cincinnati, and to Charles T. Mahoney in Detroit.

Fannie Barrier Williams

Fannie Barrier Williams was born in Brockport, New York. Her school years passed quickly. She acquired knowledge rapidly. When she talked on a subject, she was more than informative. Her remarks were spiced with wit, the content became doubly pleasing and unforgetable. Her classroom work repaid her threefold, by making interesting friendships, by giving greater happiness to her parents, and by becoming a gracious personality. She attended the New England Conservatory of Music and the School of Fine Arts in Washington, D. C. Her education was well rounded in all directions. Then she married a young lawyer, S. Laing Williams, the first Negro admitted to the Chicago Bar Association. He later became an Assistant United States District Attorney.

When in the year 1892, a group of prominent citizens planned the World's Columbian Exposition in Chicago, representatives of all nations and races were invited to send delegates with exhibits of their industries and arts to this great fair. Negroes of America had been free

such a short time that none thought of inviting them to participate. This was the attitude of the Board of Control in the busy mart of men; thus they thought to dismiss the Negro from the scene, four hundred years after Columbus came to these shores. Fannie Barrier Williams felt that, if one considered the time that the Negroes had been free, and the strides they had made, mentally, morally and socially, this was an injustice to the race. It must not be allowed. Mrs. Williams pleaded the cause of her people so forcefully before the Board that they reversed their decision.

When a conference of representative women of the world was called, she so impressed them with her wit that they asked her to represent the Negro, in that group. Honors came rapidly now to this brilliant woman.

More than a year before the Fair, preparation for a Parliament of Religions was made. Greek priests, Jewish rabbis, Catholic archbishops, Chinese savants, Arabian scholars and ministers of the churches of Europe and America, Methodists, Baptists, Christian Scientists, all came. As a member of the Unitarian Church, Mrs. Williams was asked to speak on the subject, "What Can Religion Further Do to Advance the Cause of the American Negro?"

Among the many inspiring speeches at the great Parliament of Religions the remarks of this representative woman of our race were judged noteworthy and were included in all complete reports of that historic event. In his records, Dr. John Henry Barrows, the chairman of the parliament, said that as Columbus discovered America so this Congress had discovered this woman. For us, it means that we shall always cherish her name, because of her desire to serve her race on this and other important occasions in Chicago and throughout the country.

Mary Davis Crowe

James Milton Turner

James Milton Turner was born in slavery in St. Louis County when Dred Scott was a man about 45 years old. Turner's birth date has been reckoned to be May 16, 1840, from his statement that he was born on the same day as his mother's master's son, James Milton Loring, for whom Turner was named. A court document relating to the boy and his mother, dated December 5, 1843, describes him as "in his fourth year."

The boy was freed when four on payment of $50 by his father. At an early age he showed an aptitude for learning and when 14 he had the rare privilege of attending the preparatory department of Oberlin College, which had opened its doors to Negroes. During the Civil War he was a servant for a Northern officer. As soon as the war was over, he began to promote the cause of Negro education. The Missouri Constitution of 1866 provided for the education of Negroes, and Turner, employed by the Kansas City School Board, became one of the first Negro teachers. His hope for a State educational institution for Negroes was realized with the establishment of Lincoln Institute, now Lincoln University, at Jefferson City. The beginnings of the school were of the humblest sort, Turner soliciting funds for it where he could.

A reader of classical literature and a speaker with natural talent, Turner soon became known in his State and section as a Negro orator. This made him a factor in politics, and in 1871 he was appointed by President Grant to the diplomatic service as Minister Resident and Consul General at Monrovia, Liberia. He arrived at his post July 25 of that year and served to May 20, 1878. The period of his service was a turbulent one, as his correspondence shows. Native uprisings and frequent changes of administration in Liberia required him to write many reports to the State Department.

As Minister to Liberia, Turner made a careful study of conditions in the little republic. Basing his judgment on what he witnessed with his own eyes, he took a firm diplomatic stand against the colonization of American Negroes for life in equatorial Africa. He saw that American Negroes were unable to accommodate themselves to the climate and either died or became public charges. What he urged was that American philanthropists help the native tribes.

When Turner returned to the United States he took up the cause of the Indian freedmen who had been shut off from congressional benefits. In 1886 he presented the claims of Cherokee freedmen to President Cleveland. A $75,000 grant appropriated by Congress in 1889 owed much to his presentation of the case. At the age of 75, Turner was injured in an explosion at Ardmore, Okla., where he died Nov. 1, 1915. His body was returned to St. Louis for burial, the funeral service attracting more people than any other in St. Louis for a member of his race.

Irving Dilliard

St. Louis Post-Dispatch

Jefferson and the Middle West

(*Continued from page* 173)

that there were inequalities as to mental development and achievement, but he doubted that these were inherent. He was of the opinion that these differences could be removed by granting equal opportunity. Jefferson could never bring himself to the position of justifying the personal rule of one man by another. He believed in government, but did not care to see it become too strong and crush the individual. Jefferson envied the condition of the Indian, because he had the least government of all. The restrictions of political organization did not hamper the Indian as they did the so-called civilized Europeans and Americans.

THE PRIORITY OF THE NEGRO

THE Negro is always getting in the way of somebody. The European long claimed to be the first from the Western Hemisphere to visit America, but very soon along came those of their own circle who disputed this claim, and finally Leo Wiener of Harvard University wrote three volumes to prove that Africans first discovered America. The English settlers emphasized their early planting of colonies in America during the seventeenth century, but Negroes with the Spanish adventurers explored and settled in America about a century earlier. When the time came to break with the mother countries in Europe Toussaint Louverture and Dessalines set the example by making Haiti independent. Attacking the right of England to rule the thirteen colonies, Crispus Attucks was the first to shed his blood in the effort toward the independence of the United States.

And here in the Middle West we find operating the same rule as to the priority of the Negro. In what was once known as the "Wild and Woolly West" a West Indian Negro, Jean Baptiste Point de Saible, built at the mouth of the Chicago River the first home on the spot where now stands the great city of Chicago. De Saible was an educated man who had sufficient knowledge of economics to understand the importance of the fur trade. He doubtless hoped to profit by this industry which engaged the attention of so many Frenchmen, a number of whom went from Saint Domingue into the interior of North America to achieve their fortunes as fur traders.

Historians tell us that De Saible built his cabin on the historic spot in 1779 and lived there seventeen years, after which he moved to Peoria, Illinois. He sold the cabin to Le Mai, a French trader, in 1796, and in 1804 the new owner sold it to John Kinzie, who remodeled it.

We have no photographs of De Saible, but Colonel Arent de Peyster in writing of the pioneer said that he was "a handsome Negro, well educated and settled in Chicago, but much in the interest of the French." He had a proud and graceful bearing.

We learn that when De Saible left Saint Domingue, or Haiti, as it was later called, he stopped first near St. Louis with a friend, Glamorgan, who obtained land from the Spanish, but De Saible remained loyal to the French. Later he moved on to Chicago, where he established friendly relations with the Indians and throughout the seventeen years of his stay at the mouth of the Chicago River he lived and traded with the natives on peaceful terms. This made his fur trade with the Indians profitable, and it is said that he became wealthy from his operations on the frontier. Because of poor health he had to give up his trading and joined his old friend Glamorgan at Peoria, where De Saible died in 1796.

The De Saible home, although remodeled, remained long near Fort Dearborn as the only dwelling in this vicinity. Even during the seventeen years when the original builder dwelt there it served as a center for the entertainment of all who traveled that way, and De Saible treated his guests royally. There the house stood until the growing city required that it be demolished. It is said that in this house the first native white child of Chicago was born, its first marriage was solemnized, its first election took place, and its first court was held.

It was probably due to the friendly attitude of De Saible that his home was left undisturbed so long. When the Indians raided the nearby Fort Dearborn and destroyed it they did not thus dispose of the De Saible home. They doubtless had fond recollections of the builder and of John Kinzie, who followed the example of De Saible in living among these people not as an exploiter, but as a friend who might help himself by enabling them to find their way to the world's market with their valuable furs. When others came with the idea of downright exploitation, the natives changed their attitude; and the subsequent story is different from that of the period when the principle of brotherhood dominated this frontier post.

De Saible, therefore, deserves high rank among American pioneers. The history of the Middle West cannot be written without including his story. The history of Chicago would lose much of its romance were his narrative left out. Well might Milo Quaife say of him, "He was a true pioneer of civilization, leader of the unending procession of Chicago's swimming millions. Even in his mixture of blood he truly represented the future city, for where else on earth is a greater conglomeration of races and breeds assembled together? His story is one with that of early Chicago."